THE APOLOGIES OF THE MOST CHRISTIAN KINGES OF FRANCE AND NAVAR, HENRY IIII. AND LEVVIS XIII.

As also of the most worthy Bishop of *Paris*, for the Fathers of the *Society* of IESVS.

Translated out of Latin into English.

Superiorum. M. DC. XI.

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BRITISH MUSEUM

TO THE READER.

LOVING Reader, there commeth forth almost daily Libels against the *Society* of *Iesus*, concerning the killing of Tyrants; and namely of the death of the most Christiã King *Henry* the fourth, as if that murder had taken occasion of that so mischeiuous attempt from the *Iesuits* Doctrine. And what one nameles Makebate of *France* writeth in French (such is the diligence of these men in diuulging calumnies and slaunders) the same they translate into Dutch, Italian, Latin and English, to the end that the lies therin contained should not infect only the French, but the Dutch, Italians, English, and as many others as vnderstand the Latin tongue; and that all those Nations in which the Latin tongue is knowne, might be tainted

with implacable hatred against *Iesuits*, and with that successe, as the *Society* of *Iesus* may well exclaime with that King, saying: *Domine quid multiplicati sunt qui tribulant me? multi insurgunt aduersus me!* O Lord, how are they multiplyed that afflict me: many rise against me! Not vnmindefull neuertheless of that which the holy Prophet straight waies added: *Thou, o Lord, art my vpholder, my glory, and one that lifteth vp my head.*

For the *Society* hath learned by experience of truth many yeares, that by how much lesse their hope seemed, so much the more fortunate was the euent, if not presently, yet after some little tyme: so that she may affirme those prayers of that holy King greatly exercised in sundry afflictions neuer to be made in vaine, *Psal. 7. Deus meus eripe me &c.* O my God deliuer me from the hand of the sinner, and from the hand of him that transgresseth the law, and of the wicked. And why demandeth he this? *Quoniam tu es patientia mea Domine &c.* Because thou, o Lord, art my patience, my hope from my youth. From the first birth of the *Society*, her hope & patience hath beene no other then he, to whome the diuine Prophet indued with the holy Ghost song those foresaid verses, who also addeth: *In te confirmatus sum ex vtero, de ventre matris meæ tu es protector meus*; In thee I am confirmed or strengthened from my mothers wombe, and from that tyme thou hast beene my protectour.

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The *Society* of *Iesus* hath not bene from her first beginning establiſhed by any, or in any other, then by him, and in him, in whoſe confirmation holy *Dauid* gloried; and this hath byn ſo cleare, as they who at the firſt leſſe affected theſe Fathers, when they firſt ioyned togeather into one family; after they had better conſidered the matter, they openly ſaid: *Digitus Dei eſt hic*, this is the finger of God. Verily from the mothers wombe, that is from the beginning of her firſt foundation, he that dwelleth aboue in the higheſt heauen, and behouldeth things baſe and below, is the defender of the *Society*, as all know, who haue either read the life of *B. Father Ignatius*, or of *B. Father Xauerius*, or haue heard any thing of the ſundry calamities which the *Society* in diuers Prouinces haue vndergone.

And at this time the diuine aſſiſtance ſheweth it ſelfe with noe ſmall clearenes. For whileſt the maſked *Caluiniſts* without name in *France* doe make moſt furious onſets vpō the *Society*; whilſt they labour with all might and maine, and if not with eloquence, yet with the full ſtreame of talkatiueneſſe, to baniſh the *Ieſuits* out of *France*; whilſt the ſame that they declaime in French, the German *Caluiniſts* & *Lutherans* trāſlate into their German tongue, and the counterfait Italians into theirs: Behould the Protectors and Defenders of the *Society*, not ignoble barre-pleaders without name, not pratling pettifoggers, not mindes deuoted to *Luther* & *Caluin*, men of pre-

posterous condition, whose eies are blinded with loue of falshood; but the most Christian Kings, and with them the most worthy Prelate the Bishop of *Paris*. For when as in the life time of the most Christian King *Henry* the fourth, calling back of the *Society* againe to those parts of *France* frō whence they were driuen forth, many clouds of accusations were proposed to hinder their returne, and amongst other, this calumniation also *of killing of Tyrāts*; the most prudent King himself (such was his rare and admirable wisdome) dispersed these clouds, and dissolued not only this, but many other accusations & contumelies forged against the *Society*: so as the *Iesuits* cannot desire a more valiant and forcible Champion to vndertake their defence; because by the interposing of so great authority they may easily represse the malicious out-cries of such as ly lurking in corners, and barke so, as their names may not be knowne.

Neither can it be said that the King vnderstood not the state of the matter, both for that this should be to wrong that King of most admirable prudence: as also for that it is certaine that this King had more wit in his little finger then is perchāce in all their bodyes, who after his death fill all market-places, & crosse-waies with their Libels. Neither could the King euer find in the *Iesuits* doctrine, that which these quick-sented men haue so finely discouered, and brought to light, at least in their imagination; albeit indeed

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that which they haue brought, is nothing else, but their idle dreames, and manifest lyes.

Yea the King himselfe in his Apology purgeth very forcibly the *Society* from this crime & calumniation. For *Mariana* his booke was then extant, and read, and perused of learned men; neyther did the King therby perceiue the least suspition in his mind, that any by *Mariana* his discourse would learne to kill Kings, or be incited thereunto. But after that lewd fellow had laid violet hands vpon Christs Annoinred, behould none then but *Mariana* must be said to whet the knife, none to haue blowne the coales to set a fire that Tragedy but he; none but *Mariana* stabbed that dagger into the Kings bowels. Neuertheleſſe theſe Calumniators in all the myery puddle of their malicious slaunders do neuer auouch (albeit most shameleſſe and hardy to auouch any thing) that this murderer euer saw or read *Mariana's* Booke; and if he had neuer seene or read that disputation of his, concerning Tyrants, how then can it be imagined that he from hence tooke occasion of his butchery and heinous crime? For who could deeme *Henry* the most gentle and humane King, a Tyrant? Or iudge him to carry theſe notes or marks of a Tyrant of which *Mariana* discourseth in his booke?

But I will make no further digreſſion: only this I add, that the Apology of such a King ought by good right be placed in the fore-front against all the incurſions of theſe malicious detractours.

And

And the next place is by right due for the Apology of *Lewis* 13. now reigning, who freeth the *Society* frō all thoſe falſe impoſed calumniations; in whoſe teſtimony the *Ieſuits* may ſafely reſt thē ſelues. In the meane while though their aduerſaries ſtorme therat neuer ſo much, conſume & pine away with rage, the Father King, the Sonne King, & the Mother Queene do free the *Ieſuits* of that crime of killing Kings, for either plotting or executing the ſame. And let the *Caluiniſts* and *Lutherans*, with thoſe that be Caluinized and Lutheranized make their outcries frō their blind cottages, neuer making knowne their names what they be, vnleſſe peraduenture he may be deemed to haue ſet to his name, who vnder the name of the Vniuerſity of *Paris* coyned a Pamphlet, not ſo much againſt the *Ieſuits*, as againſt the Pope, which that moſt renowned and ancient Vniuerſity will not, I am ſure, euer acknowledg for her brood: Let this kind of men, I ſay, fret & conſume them ſelues, the *Ieſuits* vnder the protection of ſo great Potentats, & eſpecially ſecurely ſhrowded vnder the wings of the diuine prouidēce, ſhall ſing with holy *Dauid: Our Lord is my helper, I will not feare what man doth vnto me: God is my helper, and therfore I deſpiſe my enemies.*

It is ſtrang to ſee, if it be not more thē ſtrange, how theſe men ſo farre of from all humane ſenſe, had rather by ſpreading of Libels (wherby if a good cauſe is made naught, how much more is a bad cauſe turned into ſtarke naught) purſue the

Ieſuits

Ieſuites, then bring their accuſations by way of law before lawfull iudges; where ſetting aſide hatred, enuie, malice, and other corrupt affections which take from the mind the accuſtomed light & ſerenity, their obiections might be poyſed with the ballance of equitie, and examined; and ſo that truth might be ſearched out, and once found out, ſet forth to the view of all.

VVhich courſe, ſtanding with reaſon, the *Ieſuites* are not afraid to vndergoe, for the declaring of their innocency; as in the like caſe not long ſince, when the Sectaries, eſpecially the Proteſtant Miniſters of *Auguſta* had diuulged their *Cambiſhonicks*, that is, moſt cruell and lewd ſlaunders, both in Latin and Dutch, the *Ieſuits* intreated by publicke writing one of their Preachers *Melchior Volſius* againe and againe, yea vnder payne of leeſing their fame and good name (if they had any remayning) that ſuch barbarous accuſations might be brought to any publicke Court, before the ciuill and Eccleſiaſticall magiſtrate, and to ſingle their combat hand to hand, and not skirmiſh ſo aloofe off with dartes of ſlanderous papers. But what gayned they? Truly not a doit. For the Lutheran and Caluiniſt Preachers continue on their ſollemne cuſtome. And that which they are out of hope to get by iuſt title, they labour to bring to paſſe by caſting abroad Libels and exaſperating the peoples mindes againſt them: that therby violence once made againſt them, they may either be altogeather oppreſſed, or forced to

take their flyght.

And for that end they ſifte out matter from the French and Engliſh Tragedies, when as notwithſtanding the Fathers of the *Society* of *Ieſus* are euidently and learnedly proued, yea alſo in *Britany*, to be free from all crime of treaſon or conſpiracy againſt Kings. In ſo much as all their rackes, tortures, and new deuiſed torments were neuer of force to wreſt from them any thing of the like conceiued or procured crime. And in *France* the moſt Chriſtian Queene, with the moſt Chriſtian King her Sonne, hath deliuered both by word, writing, and deed the *Society* from thoſe biting taunts, and forged lyes, coyned of old; as alſo for this later, and moſt lewd accuſation deuiſed, *that they ſhould be the plotters & actors of the lamentable death of the late murdered King*, as thou ſhalt ſee, gentle Reader, if thou wilt take the paines to read ouer with attention ſuch things as are offered in this ſhort Diſcourſe, where thou ſhalt find the moſt graue teſtimony of the renowned Prince and Biſhop of *Paris* for the Innocency of the *Ieſuits*.

Good god! if the *Ieſuits* enemies were able to wring out of the *Ieſuits* bookes & ſermons any thing comparable to thoſe things which we daily take by whole handfuls out of *Luthers*, *Caluins*, & *Zuinglius* his Tomes, what corner of the world ſhould there be, which they would not fill with their clamours (& truly not without reaſon) when as without cauſe they grow into ſuch furies, as they ſeeme rather monſters then men,

and

& with *Licaon* to be transformed into raging wolues. *Luther* in the yeare of our Lord 1539. ſet forth certaine Concluſions, wherby he proued that the Pope & all ſuch as defend him, that is, *Charles* the 5. & *Ferdinand* his Brother then king & the other Catholike Princes ought to be reſiſted by force of armes, if they offer any violence, that is, giue not free courſe to *Luthers* Ghoſpell, for this was in *Luthers* iudgmēt to offer violēce. After many & almoſt Diabolicall contumelies diſgorged by him againſt the Vicar of Chriſt, he addeth, that Pope & *Arctolicus* to be words of one ſignification, that is, as his Interpreter ſaith the Pope is a beare, wolfe, an horrible monſter, deformed, & terrible. Againſt this monſter, ſaith *Luther*, al are to aſſemble themſelues, & come out of their townes & villages, to withſtād the ſame with pikes, ſpeares, ſwordes & all kind of weapons, that with all ſpeed he may be oppreſſed. Neither to this exploite any sētence of Iudge or Councel is to be expected, but ſtraight waies ſuch a monſter is to be diſpatched out of the way. Neither ought any to be ſad, if through his purſuing or chaſing of him, he incurre any domage or deadly blow, but rather ought to lament that he killed not the mōſter, to wit the Pope. Neither muſt he reſpect or liſten to any Gouernour or inhabitāt, that ſhall command to ſpare this *Arctolicus*, that is, the Pope. For ſo farre ought ech one to be from ſparing him for any ſuch command giuen him, that he may lawfully put to death any ſuch comman-

der, togeather with the monſter.

Thoſe things which he had propoſed in his 18. 19. and 20. Concluſion, he accomodateth them to the Emperour, Kings and Princes, ſo that he clearely auerreth that they may be killed, no leſſe then the Pope himſelfe if they accompany & be found in the ſame army with the Pope, that is, without the hereticall faction, and oppoſing their liberty, and ſtand in defence of the ancient and Catholicke faith. Thus farre *Luther*. What *Ieſuite* euer vttered the like of any King, though Hereticke, or a moſt eager defender of the hereticall faction? Now heare what *Zuinglius* hath written in the explication of the 41. article: *When* (Kinges Princes and Magiſtrates) *perfidiouſly tranſgreſſe the rules of Chriſt, they may be lawfully depoſed*, that is, they may haue their Crowns take frō their heads, *if they giue not free ſcope to the new Ghoſpel*. What ſaith he further? *Whē as they do not puniſh thoſe that be manifeſtly impious & offenders*, that is, ſuch as be Catholickes, *they tranſgreſſe Chriſts rule*. But *Zuinglius*, what, haſt thou no more to ſay? Yes. *That Kings may be depoſed, Saules example doth clearely proue*. I omit other *Zuinglian* actions of this kind.

Caluin vpon the 6. chapter of *Daniel* teacheth, that kings who are not obedient to the fifth Ghoſpel, are to be caſt out, & rather ſpit vpon thē honored. *Knox* & *Goodman* Miniſters of *Scotland* teach, that kings who oppoſe themſelus to *Zuinglianiſme* & *Caluiniſme* are not only to be depriued of their kingdome, but alſo to be killed, & not with euery

kind

kind of death, but with hanging, & this they auouch to be commaunded in their Bible. The like of this kind & without nũber might be alleadged out of theſe Ghoſpellers writings: & partly one of the *Society* of *Ieſus* hath performed the ſame in the Booke intituled *Baſilicon Doron*, to the King of *England*, the 7. chapter of the ſame booke: but we being mindfull of breuity will make no longer diſcourſe herin. Thou gentle reader, that art a louer of truth, whileſt more copious & better compoſed ſoueraigne remedies be preparing for thee, againſt ſo violent an impreſſion of ſlaunder & calumniation, receiue this ſhort diſcourſe, & ſo fare thou well. Fauour Innocency, & God with his heauenly grace be fauorable likewiſe to thee.

AN ANSVVERE of the moſt Chriſtiã King of France and Nauar, HENRY the fourth, to the calumnies obiected to the Society of IESVS, 1603.

AFTER that the Nobility of the Court of *Paris*, and a great part of the Senate were come to the Kings Pallace, whatſoeuer they had framed in their mindes againſt the *Society* of *Ieſus*, the ſame in ſelected wordes they

propoſed to his Maieſtie. The ſumme of the ſpeach was, that the *Society* of *Ieſus* was not to be called againe into *France*: wherto the King replied after this manner.

1. The care yow ſhew your ſelues to haue for me and my Kingdome is gratefull vnto me: albeit you ſeeme not throughly to haue weighed thoſe things which you demaund of me. Neither are you as yet as well acquainted with my meaning, as I am with yours.

2. In that which now you haue propoſed vnto me, you deeme the Weale of my Kingdome to conſiſt: but I would haue you to knowe that nothing is now ſpoken by you, which I haue not before weighed and diligently examined by my ſelfe theſe 8. or 9. yeares.

3. You are of great vnderſtanding & experience in the Cõmon Wealth, & beleiue me, I know with no leſſe certainty all whatſoeuer hath byn in controuerſie in this matter.

4. And firſt of all, you do obiect to the Fathers of the *Society* the meeting at *Poiſſiacum*, but without cauſe. For if at that place there had bene others like to many that were there of the *Society*, the Catholicke cauſe had had more happy ſucceſſe. Therfore that which you turne to their diſpraiſe, any iuſt Vmpire will attribute to their vertue. And that in deed which I much meruaile at, is, that ſo ſiniſterly you condemne the *Society* of ambition, whẽ as the Fathers of the *Society* with a conſtant ſubmiſſion haue hitherto refuſed all honour and preferment

ferment, as well Eccleſiaſticall as Politicall: eſpecially, when alſo they bind themſelues by vow, not only not to aſpire to honour, but to refuſe the ſame freely offered vnto them. Conſider their courſe and manner of life, and you ſhall not find, but that they willingly labour to help all, and that without reſpect of their owne cõmodity, and their indeauours to profit many, with no ſmall paines to themſelues.

5. But you call into queſtion the *Ieſuits* Name, and for that you accuſe them: but ſee with what reaſon. For if they are to be blamed for ſo holy a Name, what ſhall we ſay of thoſe Religious perſons, who name themſelues of the moſt *Bleſſed Trinitie*: beſids, of your daughters here at *Paris* (how will you eſteeme of them) who call themſelues the *Daughters of God*. Finally how will you cenſure my Knights who are called of the Holy Ghoſt? Truly I do not more diſlike, that any ſhould take their name frõ the *Society* of Chriſt, then from another.

6. But you obiect that the Deuines of *Sorbon* haue condemned theſe men. I do not deny it, but innocent, vnknowne, and vnheard. And in this I call to witnes thoſe Deuines themſelues who now admit them, whome their predeceſſors had baniſhed, & honour them whom they contemned. Further they prayſe & extoll thoſe that were condemned, and ſticke not to take them for their directours, and maiſters in all kynd of learning.

7. But

7. But you wil obiect that the *Iesuits* hither-to haue onely remayned by intreaty in *France*. Heere do I acknowledge and reuerence his diuine prouidence, who hath reserued to me this honour, not attayned to by others, that I should establish in this realm this *Society* of Iesus, which hitherto hath had therin no settled place of abiding. My predecessors haue receyued the Society, I will patronize and preserue them.

8. Peraduenture also you will turne to the *Iesuits* domage and discredit, that which you ought to honour and praise them for. The Vniuersity of *Paris* earnestly and in open manner opposed themselues against them. What I pray you was the cause of this variance, but onely for that the Fathers did not onely equall others in learning and industry, but went far beyond them? A cleare testimony hereof, is the great companyes of youth that frequented the Fathers Schooles, where togeather with their learning, they learned vertue. But for this it shall be enacted by my Decree, that the Vniuersity of *Paris* do no more oppose themselues against them: and this your selues will desire most.

9. Peraduenture you will obiect in this place that the most learned of your Senate got not their learning of the Iesuits. This I wil not much gain-say, for these, as they excell others in learning, so they exceed them in yeares: for the learnedest sort of them whome you oppose, got their learning in forraine nations, before euer the

the Fathers of the *Society* ſet foote in *France*; but that others of your Order be of a contrary opinion and ſpeake otherwiſe then you, I am more then ſufficiently aſſured: and what need many wordes? The thing it ſelfe ſpeaketh. We our ſelues ſaw at the departure of the *Society* from hence, all the Muſes togeather departed. Our Vniuerſity was made deſert and mourned. And thoſe came ſeldome at it, who before in great numbers frequented daily the Fathers. Yea many there were that ſticked not to depart the Realme, & forſake their countrey to follow the perſecuted, & ioyne themſelues to the baniſhed, and choſe to liue baniſhed in their company. Neyther could your Decrees and threatned puniſhments auert them from this their purpoſe, & deſire of learning.

10. Moreouer that the Fathers ioined themſelues to the leaguers, is not to be imputed to their fault, but to the iniquity of tymes. But this I perſwade my ſelſe vpon the aſſurance I haue of the integrity of their conſciences, that they will become ſuch towardes me, as it becometh them, who mindful of benefits, deſire to ſhew themſelues moſt gratefull.

11. But ſome of you impoſe vpon them a new crime, and peraduenture as yet not heard of, obiecting that the youth of the moſt forwardnes and beſt diſpoſition are drawne to their Order, & this is the only miſcheife: but I praiſe & eſteeme this, eſpecially in them which ſome perhaps will think

no waies cõmendable. For do not we, though in an vnlike matter, the self same that they? The Captain that is to rayse Soldiars will he not make choice of the noblest, leauing the meanest, & those that be of least hope? Your Court being to choose a new Senate, or to restore the old, doth it prefer the vnlearnedst & least apt to gouerment? If the *Iesuits* should put into their Schooles to teach, vnlearned Maisters, or in their Churches ignorant Preachers had you not reason to blame them? Now therefore what offence is committed, when as they labour to place both in the one, & in the other such as are fittest for those imployments?

12. Furthermore that slaunder is as false as common, concerning the Iesuits treasures. Go visit all the Colledges in *France*, & search all their Coffers of treasure, if you summe them al togeather, you shal scarce find 12. or at most 15. thousand crownes. I know wel how poore & slender furniture & prouision was both in *Lions* & *Bitures*. Neuertheless 30. or 40. persons in ech of those Colleges were to be fed, when as their yearly reuenewes scarce was assigned sufficient for eight Maisters.

13. The Vow of obedience, with which they tie them selues to the Pope, doth not force them to be more faithful to externes then to vs. Neither is there any thing that perswadeth contrary to the Oath, which they will sweare vnto me, they will attempt nothing I am sure against their Prince. For the Vow they make to the Pope, as to the

Chiefe Bishop and most vigilant Pastour of the whole Church bindeth them to go to barbarous & sauage Nations, that being farre astraie out of the way to heauen, by all meanes possible they may seeke to reduce them to the Catholicke Church. The whole world testifieth, that the remotest Regions & most spatious of the Indians, togeather with infinite hereticks haue byn by their learned and pious endeauours brought to Christs fold. And this is that which I remember I haue oft repeated, that if the labours of the Spanish Fathers be so profitable to Spaine, why should not *France* with reason expect the same? Is that Kingdome more fortunate & florishing then this? Spaine is loued of the Spaniards, and why should the French hate their natiue soile?

14. But (as you are wont to say) these men seeke to be admitted into Kingdomes and Prouinces by some deuise or other. But I praie you, is this any offence? this is the custome of all that follow the instinct of nature. I my self, by what meanes I could, sought to get my Crowne. Howsoeuer, we cannot but admire their constant patience, whereby they go through so great and hard matters, and beare so many & so heauy crosses.

15. Neither do I esteeme them the worse, for that they be so obseruant of their Rules and Constitutions: this is that whereby the *Society* euery day is more florishing then other, more increasing and better in it selfe. For which cause I thought not good to change any of their Con-

ſtitutions or Rules, if I made ſome change in o-thers, which was not approued of externes, that is litle to be reſpected.

16. That the *Fathers* of the *Society* haue many enemies and backfriends amongſt ſome that ſeeme holy and religious perſons, none that is wiſe will wonder therat: our age is not come to that ſanctity, as ignorance ſhould ceaſe to hate knowledge, or corruption of manners not to enuie integrity of vertue. The ſame was in tymes paſt, and is alſo now a daies. Theſe moaths are alwayes gnawing vpon the learnedeſt, and there is no felicity extant ſo moderate, as can eſcape the tooth of malice. Hatred and enuie alwayes attend on the higheſt thinges. I my ſelfe obſerued when it was conſulted of about the recalling of the Fathers into *France*, that two ſorts of men eſpecially oppoſed themſelues, Hereticks and Clergy-men of looſeſt manners, the one being moued therunto by their bad faith, the other by their bad life. But I am ſo farre off from being heerby altered in my intented purpoſe, as I am more confirmed in my reſolution to effect it.

17. Wheras the *Fathers* of the *Society* ſpeake and thinke honorably of the chiefe Biſhop, they do herin that which is befitting them, & heerin they haue me for their companion, ſince I am certaine, that in auerring & defending the Popes authority, they differ not from other Catholickes.

18. Neither did their doctrine euer giue occaſion

casion to Clergy-men to deny me Tribute; neither is any man to be found whome these *Fathers* wordes or bookes animated to the killing of Kinges; and whatsoeuer some patch togeather to bring them to discredit, is a fiction and a meere fable. Thirty yeares and more be past since they began to instruct the youth of *Fraunce* both in vertue and learning. And in the Schooles of these *Fathers* they haue eyther ended their studies with praise, or passed to studies of Physicke or Law. And tell me if any of these, learned of their Maisters to lay hands vpon Kings, and to kill them? Besides such is their conscience as may be iustified in their enemies iudgement. There are some Pulpit-men amongst Heretickes, who were trained vp in their Schooles: aske these mens iudgment concerning the *Iesuits* life and doctrine. But whose cause is so good as will go to be patronized of his enemie, and yet I am assured that, that hath byn which I say, demaunded of them, and they haue giuen no other answere, but that their life cannot be reprehended, and their doctrine is already in too cleare a sunne to be further inquired of. And verily you shall find but few, who will stand to their enemies iudgement, and the security of that conscience must needes be great that feareth not his aduersaries verdict.

The Confession of *Barriere* (who attempted somewhat against my Person) hath no place to contradict that which I haue sayd. For so far was any *Iesuite* from it (which you neuertheless affirme)

affirme) as one of these *Fathers* of good credit aduised me of that which was to happen. And another of them deterred the said *Barriere* from his attempt, proposing vnto him Gods heauy punishments due to such malefactors.

To That which concerneth *Chastell*, all the deuised torments against him were not able to wrest the least word against *Paradius*, or any one *Father* of the *Society*. If this be not so, why spared you the guilty? why let you them go, when you had them fast? why punished you them not according to your law and Court?

Bring forth but one of that Company of *Fathers*, who hath dared to attempt any such mischieuous fact. But why do you condemne all that most holy Company of Christ for one *Iudas* that traitour? shal the punishmet light vpon my head for whatsoeuer any of my soldiars shall trespasse in, by his soldiarly malepartnesse and impudency? I acknowledg the hand of God, whose will was to haue me pressed, the state of things going as they did, but he also hath raised me to safety and good estate again. Gods goodnes and prouidence be thanked. I am learned for Gods sake to forget iniuries and forgiue the same, which I willingly do for that Kings sake who is greater then my selfe? And now I wil be so far of from remembring iniuries done to me, & reuenging the same, as I will daily offer vp praiers to God for my enemies. All of vs haue need of Gods fauour and mercy, which gifts are not to be sould at a better price then by

easily pitty ing of others, then when we easily pardon and spare such as haue offended vs.

A PROCLAMATION of the most Christian King of Frãce & Nauar Levvis the 13. vvherby he confirmeth the Society of Iesus in France.

LEVVIS by the Grace of God King of *Frãce* and *Nauar*, to al present and to come wisheth health. When as *Henry* the Great, the deceased King our Soueraigne & Father, especially to be honoured (whom God be mercifull vnto) iudged it conuenient, and to the profit of his subiects necessarie, to establish the *Society of Iesus* in his Kingdome, Countrey, & Prouinces subiect vnto him: after mature deliberation with the Princes of Bloud, and the Nobility of the Realme, by their Counsell, and of his owne accord, and Kingly Authority, he comaunded in the moneth of September 1603. that it should be lawfull for the forsaid *Society* to enter into those places expressed in the Proclamation, and dwell therin: which Edict was recorded amongst the publick Instruments & writings of the Comon-wealth by the Parlament of *Paris*, the fourth of the Nones of Ianuary 1604. Afterwards the said Soueraigne of Worthy Memory my Father gaue greater liberty to the forsaid

Society

Society, to haue their fixed howſes of aboad in many Citties of this kingdome, which gaue great contentment, and ioy, to the ſubiects when they ſaw they had obteined that which they eſpecially deſired, that their children together with learning might be inſtructed in piety. Moreouer the ſaid Soueraigne my Father receiued ſo great ioy therin as he reſolued to aſſigne his hart to the Society, as it was accordingly deliuered vnto them after his death, and carried to *Fleſhé*, to their Church there.

Wherfore leaſt any ſhould call into queſtion our Will, we being moued with the ſame weighty reaſons as was our Soueraigne and Father deceaſed, with the aduiſe of the moſt beloued & honorable Queene Regent our Mother, & Princes of Bloud, and of the Nobility of the Realme, with full power of our owne free motion & Kingly authority, with theſe letters ſubſcribed with our owne hand, haue praiſed, approued, ratified and confirmed the *Society of Ieſus*, and do praiſe, approue, and ratifie the ſame in this our Kingdome, Countrie and all Prouinces ſubiect vnto vs.

And beſids as far as is, or ſhalbe thought needfull we haue graunted & giuen licence to the ſame *Society* to ſtaie wherſoeuer now it is or ſhalbe, obſeruing whatſoeuer is ordeined in the Proclamation aforſaid of the moneth September 1603, and in the other Letters and Ordinances of our deceaſed Soueraigne and Father; being our will and pleaſure, that the ſaid *Society* vſe and inioy the ſame

ſame as hitherto it hath enioyed and vſed.

Moreouer we command our beloued & faithfull Counſellours, or any that haue to do in our Courts of Parlament, Sheriffes, Bailifs, and al other our Iudges & Officers, as far as ſhalbe needfull that they ſee theſe our letters to be publiſhed, and that the *Society* may intirely, quietly, and perpetually enioy thoſe things which are therein conteined, by forcing al whome it may concerne, if need be, to the performance therof, by al due and conuenient manner, notwithſtanding whatſoeuer letters to the contrarie.

And becauſe the Society by reaſon of theſe our preſent letters may haue ſome moleſtation and trouble in diuers places: We will, that as much credit be giuen to the Copie examined and compared to the Original by any of our Counſellours, the Maiſter of Requeſts, or any one of our Secretaries, as if it were the original Copie. For this is our Will & Decree, In perpetuall force and vigor wherof we haue ſigned theſe our letters with our ſeale, reſeruing our owne right in other matters, as alſo others right in all things. Dated at *Paris* the moneth of Iuly 1610. the firſt yeare of our reigne.

Sealed. *Lewis*.

Written in the firſt ſide of the leafe. *By the King, the Queene Regent his mother being preſent.*

From *Lomenie*. And a little after. *Seene and approued.* In the bottome. *I reſt.*

Sealed. *Du Fos*. And ſubſigned with a greater ſeale in greene wax vpon greene and red ſilke.

THE TESTIMONY OF the moſt Reuerend & worthy Bishop of *Paris*, that he gaue of the Society againſt their Calumniators.

HENRY of Gondy, Biſhop of Paris, *priuy Coũſellour of the King in thoſe thinges that belõg to the State & Maiſter of his Maieſties Chappel. When as after that murther comitted againſt our King lately ſlaine (whoſe ſoule God pardõ) many rumours were raiſed in this Citty of* Paris *to the great preiudice of the Fathers of the Society. We deſiring the keeping of their honour & eſtimation, & ſeeing that thoſe rumours proceeded from nothing els, then frõ a ſiniſter affection & malice againſt thoſe ſaid Fathers; we declare by theſe preſents & make knowne to all whome it concerneth to knõw, that thoſe ſaid reports are but ſlaunders & calumnies malicioufly deuiſed againſt the Fathers to the domage of the Catholicke, Apoſtolicke, & Roman Religion, & that the ſaid Fathers are not only free frõ ſuch like crimes, but their* Society *is very profitable to the Church of God & very much auailable to this our State both by their doctrine and the integrity of their life. In witnes whereof we haue ſet forth theſe our letters, ſubſcribed with our owne, as alſo with our Secretaries hand & cauſed them to be ſealed with our ſeale. From* Paris *the 26. of Iune 1610.*

Henricus Epiſcopus Pariſienſis.

Du Veillart.

It

It hath seemed good to adioine to the Apology & Proclamatiõ of the most Christian Kinges, & to the testimony of the most renowned Bishop, the sentẽce of the most honorable Iudge pronoũced against *Iohn Antony Ioalin*, who diuulged Copies of that Libel intituled *Anti-cotõ*. Heere those secreet detractors, who haue translated *Anti-coton* into the Dutch, Italian & Englisth tõgues, altering & changing it, putting in and taking out what they pleased, and reducing it into a *Compendium* haue diuulged the same, shall vnderstand what punishment they also are worthy of; and which they should neuer escape, if the ancient vigour & force of lawes against writers of Libels did stil cõtinue.

THE SENTENCE OF *Condemnation giuen against* Iohn Antony Ioalin.

TO all those that shal read these lettres, *Iacob d'Aumõt* Knight, Barõ of *Chappes*, Lord of *Dume*, sendeth greeting &c. After deliberation had, & hauing heard the Kings Attorney, We make knowne that the said *Ioalin* hath byn condemned to recant his calumnies in the forsaid processe conteined, & that we do cõdemne him, that for the restoring the same & honour by him wrõgfully takẽ away, he do recãt vpon the day appointed for the Sessions, before al the Iudges, & being naked to his shirt vpõ his knees, a rope hãging about his neck, hold a burning torch of 2. pound weight in his hand, do pronounce openly with a lowd & distinct voice, that he hath dispersed abroad lewdly & wickedly in many places of this Citty, litle printed Pamphlets, & Libells takẽ

out

one of that [illegible] & calumnious Booke intituled Anti-Coton, as is more largely declared in the forsaid Processe, to the perturbance of the publicke quiet of the said Citty, & raising of tumults & seditions.

Moreouer we cōmaund that he aske pardon first of God, then of the King, & Iustice, & after that his Libell be torne before his face: & we seriously forbid & threaten that he presume not to attempt any such thing herafter, vpon paine of death, if he commit the like again. Besides we cōmaūd him to depart the Kingdom, & liue in banishment for the space of these fiue years ensuing.

And least any should herafter do the like, we forbid al Printers to print any booke without the Magistrats licēce, & priuiledg in due manner obtained, & without setting the Printers name vnto it. Besides we cōmaund that no Printer do print any booke, or Book binder bind it, vnles the authors name be set at the beginning, together with the priuiledg either at the beginning or end annexed thereunto. And the same we cōmaund all other Stationers or Sellers of bookes vnder paine of hauing all their printed books confiscated and taken from them. Likewise we cōmaund al Stationers that they open not their packes of books brought from other cōntries in the absence of the Inquisitor of books, to whom in serious manner we inioyne that he graunt not leaue to the same Stationers to sel libelling, iniurious, & pernicious books, vnder a great penalty to be vndergone by him if he offend therin. And least any should pretend excuse of ignorance, this Edict shalbe signified to the forsaid Censurers & Inquisitors of books, & euery one shal haue knowledge therof. In witnes wherof we haue caused our Iustices seale to be fixed hereunto &c. the kalendes of October the yeare of our Lord 1610.

The place of the seale.

2 NO 66 Cappo.

FINIS.